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JAMBU DVIP AND HASTINAPUR

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By :

Aryika Shri Gayanmati Mataji

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Translated By :

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GAMBAR JAIN INSTITUTE OF
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Under these small and big books, both original and translated in Hindi, Sanskrit, Prakrit, Kannad, Marathi etc. are published—books which nourish Digamber Jain ascetic paths and which relate to Nyaya, tenets, spiritualism, Geography, Astronomy, Grammar etc. Booklets, too, which are religious in character and useful for the people in general are also published from time to time.

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Arhant ji, Sidhji, Acharya ji, Updhya ji, Sarv Sadhu ji, Dev Guru Shashtr, Jin Vani, Jin Dharam, Jin Mandir.

A word from the Translator

By the grace of God, Navdevtas' the Almighty, and by the order of our family preceptor Kul Guru Aryika Gayanmatimataji, I have made efforts to translate the book 'JAMBUDVIP'—A Guide into simple English, so that the greatness of this holy Universe (Jambudvip) can be well appreciated by and understand the readers.

I wish and fervently hope that the readers shall excuse me for any lapses, error, somissions which might have crept in the book due to wrong printing or otherwise.

My heartiest regards be conveyed to Shri-Gayanmatimataji, whose virtues and great sacrifice for the Jain Religion, research for 'JAMBUDVIP' have given me inspiration and courage to use my humble pen in performing this modest work of translation.

DELHI
Nov. 14, 1983 (Smt.) RAJ RANI JAIN

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A Guide to Jambu Island

Authoress's Introduction

Sun of Equity (Nyaya Prabhakar), speech lord or Principles (Sidhanta-Vachaspati), the jewel among the noble (Aryika-ratna) Shri Gayanmati Matajee is a renowned authoress, meditator and devotee of the Jain Society. Her entire life, right from the child-hood, has been spent in the realm of literature.

She was born at Tikatnagar, in the Barabanki District (U.P.) in the year 1991 (Vikram era) on an autumn-full-moon day. Her revered father's name is Late Shri Chhote Lal Jain and her revered mother is Shrimati Mohini Devi (presently known as Her Holiness Ratanmati Matajee).

At the tender age of 17 years she took a vow to lead a life of continence from her child-hood and then having adopted walking vow, she attained the self-dedication and enlightenment, which few can envy in the Jain Society. She has so far scribed commentaries in Hindi

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on various literary works of high standard such as 'Ashtsahsatri' 'Niyamsar', etc.

She has translated verses of numerous holy books and written many 'payers' in Hindi, Sanskrit and languages. All these works are being published gradually. Both her writings and sermons are of a very high order. Apart from all these, with her inspiration, some other works of permanent nature are underway, which after creating history of the influence of Jain religion, would serve as light-houses not only for the Jain Society but also for the non-Jains.

It is not possible to write her biography in details in this small brochure. I can only comment that her simple-living is dedicated to spreading of the religious knowledge and self-devotion. The Jains feel highly proud of having been blessed with her presence.

(MOTICHAND JAIN)
EDITOR

(Translated by Smt. Raj Rani Jain)

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Acknowledgement

Shri Nirmal Kumar Ji Sethi Sitapuri, the doyen of the Shravakas and Server of Jain discipline, with a character of non-attachment to materials, is one amongst the very few persons who, after following the foot steps of his revered father, Late Seth Harakh Chand Ji Sethi has very well grasped the reality of the religion. His whole family is continuously engrossed in spreading and dissemitation of Jain literature and culture. Inspite of the fact that he has to run his commercial establishments, spread over length and breadth of the country, he spends most of his extremely busy moments in Jain sermons and the service of the Precepter (Guru) like him his brothers Sarva Shri Halash Chand Jain. Mahavir Prasad Jain and Dinesh Chand Jain, having inherited from their father, have been continuously augmenting the unique sentiments of Jain religious worshipping, and also successfully managing the huge commercial establishments.

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At present, Shri Nirmal Kumar Jai Sethi, being the president of U.P. Roller Flour Mills Association, secretary of Digamber Jain Tirath Kshetra Committee U.P. and patron of Kakandi, Pavanagar, Kahaoon Tirthkshetra Committee is serving the religion and the society. After coming into contact with Her Holiness (Aryikaratna) Shri Gayanmati Mataji, the desire to disseminate the Jain preachings has become so strong as if it is the ultimate aim of his life. At present, however, Jain literature has been published by Digamber Jain Trilok Shodh Sansthan (a Research Institute). It exhibits its financial contribution and deep devotion towards the Teacher (Guru). This has not only helped to fix its price below cost, but also inspired us to continue this sacred venture with fresh energy. We are really gratefut to Shriman Nirmal Kumar Ji, from the core of our hearts, for his kind co-operation.

(RAVINDER KUMAR JAIN)

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A Brief Description

People ask a question "Where is 'Jambudvip' ? "The 'Jambudvip' created in Hastinapur is being built on the basis of some real "Jambudvip" and then where is that 'Jambudvip' which is being copied here at Hastinapur ?" Then, 'brothers', this is a subject to be understood by all of us. First of all, we shall have to, understand "Where are We" Where is Jambudvip ?' That is a matter to be known later. The important thing is that we are ignorant as to the location of 'Jambudvip'. When in fact we all are living in one of its Corners as also the whole world is living, so Aryakaratan (The jewel amongst the noble) Shri Gayanmati Matajee, after doing a research of the literature, has brought forth some realities before the society which may be easily followed by the common people. Keeping that intention in view the work of Jambudvip structure was started in the historical town of Hastinapur. Amidst this structure, the grand, attractive and upright 'Sudarshan Meru' has

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since been raised and the work on completion of the entire structure is expeditiously progressing. Having this small brochure, named 'Jambudvip', A Guide before you, when you will have a glance at the model of 'Jambudvip' kept at Hastinapur, then you'll understand everything clearly. When this structure shall be finally built up on earth thenit shall be praiseworthy. Lights of various colours, fountains and lotuses etc. shall add to its glamour.

The virtuous saints shall become pious after having a glimpse and worship of the natural 78 'Chaitalyas' (Temples). After arriving at the religious place. they'll entertain themselves with the pilgrimage of the pious piece of earth named Jambu Dvip and attain eternal pleasure. The students shall make efforts to study and learn something and the scientists shall get a new direction for making research. That time is not very far. Let us all contibute our body, soul, and wealth to this huge structure, which is going to be completed in the very near future.

(SANGASTH DHARAMALANKAR,
KUMARI MALTI SHASTRI)

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Jambu Dvip

The name of the foremost 'island' in this central world is 'JAMBU ISLAND'. This island has expanded over one lakh 'Yojanas'. It has six mountains from southern to northern side which are eastern to western in length. Their names are, 'Himvan', 'Maha Himvan', Nishad', 'Neel', 'Rukmi and 'Sikharin'. Their is one big lake built on each of these mountains, and these are named as 'Padam', 'Mahapadam', 'Tingirh', 'Keshri', 'Pundrik' and 'Mahapundrik'. In these lakes, there are big-size lotuses of 'Prithvikayak' kind. On those lotuses there have been built mansions wherein goddesses named 'Shri', 'Hiree', 'Dhriti', 'Kirti', 'Budhi', and 'Lakshmi' stay.

By raising of six mountains thereon this 'Jambu-Island' has spreed into seven fields, which are known as 'Bharat', 'Hemvat', 'Hari' 'Videh', 'Ramyak', 'Harina-yavat' and 'Airavat'. Out of the lotus pond (Lake) over the 'Himvan', mountain, from its eastern and western side, Ganges-Sindhu rivers come

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out, which after falling down into the 'Ganges-Sindhi' pond and flowing onwards come out of the cave door of 'Vijayardh' mountain.

In the centre of 'Bharat' sector, there is 'Vijayardh' mountain, Eastern to Western in length. There are three 'Katnis' in it. On the first 'Katni' there dwell deities of 'Abhiyoga' caste. The second 'Katni' is inhabited by 'Vidyadhar' people and there are eleven peaks on the third 'Katni' where on the eastern peak, Jain Temple has been built and on the remaining peaks there are abodes far the deities.

Six Segment Arrangement

On account of the existence of 'Vijyardh' mountain in between the 'Bharat' sector and the coming out of the Ganges-Sindhu rivers from the 'Himvan' mountain lake, this 'Bharat' sector has been divided into six segments. Out of these, the central segment towards the sea is called 'Arya' segment. The remaining five are considered 'Wicked (Maleksha) segments. On the northern side, in the middle of the central Maleksha segment, there is 'Vrishabhachal'

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mountain, where upon the 'Universal kings' scribble their praise. We all live in the central Arya segment.

Arrangement of Other Sectors

'Rohitasiya' river comes out from the Hemvat sector, joins the eastern sector. Rohit river, after coming out from Southern side of the great lotus pond of Mahahimvan mountain, flowing in the Hemvat sector enters the eastern sea. In the same way, in the front sectors, in Harit-Harikanta, 'Sita-Sitoda', 'Nari-Narkanta' Suwarnkula-Rupayakula' and 'Rakta-Raktoda'. two rivers each respectively flow. Just like the 'Bharat' sector, there is an arrangement of six segments in 'Eravat' sector.

Peaks of the Mountains

There are 11 peaks on the 'Himvan' 8 on 'Maha-himvan', 9 on 'Nishad', 8 on 'Rukimi', and 11 on 'Shikheri' mountains. On all these mountains, on the eastern peak, there are 'Jain temples' and on the remaining peaks, there have been built mansions for the gods and goddesses. In these mansions, there are Jain temples (Chaitalya) just like 'Grah-Chaitalya'.

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There is arrangement for 'Jaghanya Bhogbhumi', on the 'Hemvat' sector. and "Madhya Bhogbhumi" in "Hari Kshetra" In the same way, there arrangement for 'Madhya-Bog Bhumi' in 'Ramyak' sector and 'Jaghanya Bhoghbhmi' in 'Haranayavat' sector.

Videh Sector

There is 'Sumeru' mountain in between this sector. Coming out of Northen 'Neel' mountain pond 'Sita' river flowing towards the eastern direction, enters the eastern ocean. In the same way, 'Sitoda' river coming out of 'Nishadh' mountain pond and flowing in the west, enters into the Western Sea. 'Sameru' mountain having risen in the middle of 'Jambu Dvip' has been divided into two parts. on the eastern and Western sides. Again with the help of Sitoda rivers, there are two parts one each on southern and northern side. There are 'Bhadarsal Vedi', four 'Vakhshiar' Mountains and with the help of three 'Vibhanga' rivers. there have become eight videhas. In the same way. by eight 'Videhas' in southern part and eight 'Videhas' in southern-northern side of

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western 'Videhas' there have come into existence thirty two 'Videhas'. There are six segments in these thirty two 'Videhas'. The only difference is that there lives only 'Shashvat' Bhumi' and epoch similar to fourth epoch continues and herein the 'Aryakhand' of 'Bharat' sector and 'Eravat' sector, the exchange of sixth epoch continues. In the northern part of 'Sita' river, in the 'Videh' sector, there exists the holy place of Deity 'Simandhar'. In the southern part of the same river, there is 'Yugmanthar, Tirthankar', In the southern side of Sitoda river 'Bahu Jinendra' and 'Subahu Jinendar' eternal reaction continues.

'Jambu tree and 'Shalmli' tree

In this 'Videh' sector in the south of 'Meru', there exists fertile 'Bhog Bhumi' in the east-north by the name 'Devkuru' and 'Utar Keru'.

In this 'Uttarkeru', there is the 'Ishan Disha' There is the 'Jambutree' which is permanently fixed on the earth and on its northern branch, there is a Jain Temple.

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In the same manner in the 'Nekratya' direction, there is 'Shalmlivirksh' tree and on its southern branch there is also a Jain Temple. Both these lofty trees, inspite of being studded with jewels, look charming with their leaves, fruits and flowers. Their branches move with the breeze and sweet smell comes out of them. These trees, being natural are of permanent nature (Immortal).

Gajdant Mountain

In one direction of 'Sumeru' mountain, touching Sumeru and on the other side, touching 'Nishad' and 'Neel' mountains, there are four such 'Gajadant' mountains and on their peaks also there are mansions for Gods and on one of the peaks, near Sumeru, there exists a Jain temple.

Special Features

In the valleys of all the mountains, on the top of all sides, there are ponds, rivers, Jain temples and also there are beautiful parks, surrounded by 'Vedikas'.

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Sumeru Mountain

In the centre of 'Jambu Dvip' there exits 'Videh' sector and exactly in the middle there is 'Sumeru' mountain. This is one lakh forty 'Yojnas' (one yojan is equal to 4000 miles) in height. Its root is one thousand yojnas deep in the earth and thus it is ninety-nine thousand 'Yojnas' higher than 'Chitra Bhumi'. On the earth, the width of this mountain is ten thousand 'Yojnas' on the surface of the earth, there exists 'Bhadrasal' forest, which has spread over 22000 'Yojnas' in the eastern-western side and in the souther-northern side it is 250 yojnas. After going five thousand yojnas upward from this forest, there exists 'Nandan' forest, which is in a 'Katni' shape, inside upto five hundred 'Yojnas'. Going 62500 'yojnas' upward from this forest there is 'Saumunas' forest which is also in a 'Katni' shape, comprising five hundred 'Yojnas' onwards upto thirty six thousand 'Yojnas', there is 'Panduk' forest, which is also in a 'Katni' shape upto 494 yojnas. The 'chalika' of this mountain is twelve yojnas from the starting point and diminish-

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ing gradually it has remained only four yojnas in width on the front side. In these 'Bhadarsal' forests, different kinds of trees named 'Agar, 'Ashok', 'Champak' etc. are magnificiently laden with eternal fruits and flowers. The 'Charan Ridhidheri' saints named 'Devagan' and 'Vidyadhar' always wander over those places.

In the four corners of these four forests, known as 'Bhadarsal', 'Nandan' 'Samnas' and 'Panduk', there being one temple in each forest, Meru mountain has got sixteen temples in all. In the upper 'Pandukan', in all the four directions, there are four rocks, which have been given fascinating names of 'Panduk, 'Pandukaurbla', 'Rakta' and 'Rakt-Kambla'.

'First Holy Both after birth function of Tirthankra born on the land of Bharat are celebrated on 'Panduk' rock. Similarly first holy bath after birth ceremonies of western side 'Tirthankra' eastern side Tirthankra and those of 'Eravat' land are celebrated on 'Panduk-Kambla' 'Rakt', and 'Rakta-Kambla' rocks respectively.

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The Greatness of Sumeru Mountain

According to the Jain doctrine, there have been recognised 24 incarnation 'Tirathkars' in each 'Kirat' era. Any living being amongst low caste persons like us, with the strength of sixteen sentiments, after performing actions (Karmas) befitting as incarnation, can come into this world as an 'Avtar' after taking rebirth as a greatman and can get his name mentioned in any 'Chobisi' of 'Kirat' era. This greatman after becoming carnated in the garb of 'Tirathkar', and revealing entire-knowledge achieves the seat of Great Father, in this very world and thereafter attaining omniscence (Godly seat) and possesses the eternal happiness for ever.

As and when such numerous incarnated human beings take birth, the seats of God—Indra's start shaking and they being overwhelmed with worship, riding on their Eravat elephant come to this mortal world. Those deities beinging the new-born child from the maternity home and taking him on this very 'Sumeru' mountain, happily celebrate the first

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birthday bathing ceremony with 1008 pots, in the company of numerous deities. There have been twentyfour incarnations in this era counting from God Vrishbhdev to Mahavira. Birthday ceremony of all these Gods has been celebrated in the same manner on this very 'Sumeru' mountain. This is the reason that this mountain is considered the most pious pilgrimate on account of the celebration of birth ceremonies of numberless noble Tirthankars. This place is always adorable on account of deities, human beings, Vidyadhar and holy saints. Therefore, its greatness is supreme.

This mountain is established from this place (the present existing world) at a distance of about 20 crore miles in 'Videh' land. This is considered in the whole universe, meaning thereby the three eras, as the highest and the greatest mountain. Just as a symbol of that mountain, this Sumeru mountain has been created with a height of 81 feet at Hastinapur.

Four Gopur Gates

On the four sides of this 'Jambu Dvip' there is vedaka 'parkota'. There is one big gate in

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all the four directions in the east, south, west and north, which are named as 'Vijay, 'Vaijayant', 'Jayant' and 'Aprajit'.

In this way, this is a very brief description of 'Jambu Dvip'. It is surrounded by saltish oceans, where water has spread upwards like a big heap

Surrounding it there is 'Dhathikhand' island and around there is 'Kalodadhi' ocean. In this manner, numerous islands and oceans, enclosing each other, have come up in this central world.

Jain Temples of 'Jambu Dvip'

There are 78 Jain temples in this 'Jambu Dvip', 16 connected with four forests of Sumeru+6 of Kulachal+4 of Gajdant+16 of Vakshar+34 of Vijayardha' 2 of 'Jambu-'Shalmaliviksha' trees, thus totalling 78 Jain temples of 'Jambu Dvip'.

Where are we Located in this Jambu Dvip

The BHARAT KSHETRA is 190th part of Jambu Dvip comprising an area of 526-6/19 yojnas. The aryakhand in its six sectors has been explained in the following order.

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The Bharat sector in the south is 238-3/19 yojnas in length. The length of lotus pond is 1000 yojnas. The Ganges-Sindhu rivers divert south ward after following 500 yojnas each in eastern-western directions This Aryakhand is 238 yojnas in breadth in northern-southern side. In eastern western direction it is 1000+ 500+500=2000 yojnas in length. After multiplying them with each other the area of Aryakhand comes to $238 \times 2000 = 4,76,000$ square yojnas. Thus its area comes to one lakh ninety thousand and four crore square Keshas.

Arya Khand

In the centre of Arya sector there in Ayudhya town and in the south Ayudhya there is 'Vedi' of saltish ocean at a distance of 119 yojnas and on the northern side, at the same distance, there is 'Vijyardth', mountains, 'Vedika'. In the east at a distance of 1000 Yojnas, there is Ganges river's, 'Tat-Vedi'. That means that there is 'Vijyardh' in northen direction. 'Ganges in eastern direction and

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Sindhu river in western direction. All these four serve as boundry of the Arya sector.

In the south, at a distance of about 4, 76,000 'Keshas' there is saltish ocean and proceeding the same distance towards north, there is 'Vijayardh' mountain. In the same way there is Ganges at a distance of '40 lakh Kosha' in the eastern direction from Ayudhya and in the western direction at the same distance, there is 'Sindhu' river.

According to the version of the Jain prophets, the whole present universe is in Arya sector. All of us live in India of the same Arya Khand. Ganges—Sindhu rivers seen in the present times and all those great oceans and mountains there are small-rivers, oceans and mountains. In order to understand all these subjects in detail, we should study the holy books named 'Tiloypannti' 'Triloksar' 'Tetvarth Rajvartik', 'Jambudvippannti' and 'Trilok Bhaskar' etc.

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At A Glance over Hastinapur

Ancient Hastinapur

As per directions of Tirthankar Virashabhdev Sodharma Indra had created the great countries name 'Koushal', 'Avanti', 'Kurujangal' etc and in between them. he brought into existence the towns of 'Ayodhya', 'Ujaini', Hastinapur' etc. Tirthankar Virashabhdev, who was appointed as the greatest monarch of the whole universe, sometimes sent for the four the most lucky persons named 'Hari', 'Akampan' 'Kashyap' and 'Somprabh' and after performing their coronation, made them 'Mahamandlik' kings. Out of them, Somprabh, after being named 'Kururaj' by God became the ruler of Hastinapur and was known as an eminent person among Kuru dynesty. Therefore, this town having been created by God Indra is great and after being coronated as King by God, King Somprabh being a disciplined monarch has earned glory in connection with Ayodhya.

The Udbhvsthal pilgrimate

Tirthankar Virashabhdev, after adopting

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Digamber voe of Jaina monk, remained absorbed in meditation continuously for six months. Thereby giving birth to progeny of religious path, he came to the cities for obtaining meals. At that time nobody had the knowledge of giving alms and therefore, Virashabhdev again had to observe fast for six months. At last, one the third day of Baisakha month Devtas visited this holy earth. Just after seeing them, Somprabh's younger brother Shreans Kumar learnt the routing offering food for Jaina monks. After this he escorted with great reverence Lord Rishabheshwar and offered 'IKSHURAS' or sugar cane juice as food and from that very day this holy place become a pilgrimate. That holy daybecome known as 'Akshaytritya' and King Shreams earned fame therefore. Manyyears have passed since this offering on the land of Hastinapur.

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Some Eminent Historians of Hastinapur

Meghesheshwar

He was Army commander of Raja somaprabh's son Jaikumar, the universal king. He adopted the name of Megheshwar for his heroism at the time of 'Digvijay'. His queen Sulochana became famous amongst chaste ladies after saving the drowning elephant along with her husband under the effect of Mahamantras (holy words).

Ashok Rohini

At the time of Lord Vasupujya there has been king Ashoka. His wife Rohini did not know 'Rona' (how to weep). On account of the this, greatness of Rohini Nakshtra fast has gained importance.

Universal King Sant Kumar

In the same Kuru dynesty there has been fourth universal King Sant Kumar. Fascinated by his personalaty beauty the gods were kind upon him. He left the world and became a

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devotee and thereafter he became eligible to be appointed as 'Nirwana' commander.

Tirthankar Santinath

Queen Eradevi, wife of King Vishvasen gave birth to Tirthankar Shantinath. He is sixteen Tirthankara and was fifth Chakravarty. He was also conferred the title of 'Kamdev' (cupid) on this holy place, there have been four 'Kalyanakas' of Tirthankar's 'conception', 'birth', 'aceticism' and 'Kevalgyan'. After conquering six sectors on the earth, the deity made Hastinapur as his capital.

Kunthunath

In the same way, Lord Kunthanath is seventeenth Tirthankara, sixth Chakravarti and cupid. All His four 'Kalyanakas' have been here.

Arrehnath

In a similar manner Lord Arrehnath the eighteenth Tirthankara, seventh Chakravarti and cupid, made this very town as his capital. All His four 'Kalyanakas' have also occured at this place.

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Subhom

The name of the eighth Chakravarty was Subhom. He had obtained 'Chakraratan' after killing Parshuram, the enemy of 'Khashatriyas'.

Mahapadam

This Chakravarty has also lived at this place. His son Padam looked after Hastinapur kingdom and the younger son Vishnu Kumar adopted Jainashwri solitude.

Attack over Ankpanacharya

King Padma's minister Bali with evil intention, made a severe attack over seven hundred saints including Ankampanacharya. At that time Muni Shri Vishnu Kumarji came there and with the dint of his knowledge saved them from that attack, That day was Puranima of the Shravan month. Therefore, that day is still remembered as 'Rakshabandhan' festival.

Muni Gurudutt

At one time the Muni Gurudutt was in a pensive mood in a field. The farmer on seeing him naked and taking that as a bad omen

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attacked him with fire. After tolerating that attack he became omniscent (Kevli).

Battle of Mahabharat

This was the capital of Pandavas and Kauravas. The Kauravas, out of jealousy, gave lot of trouble to Pandavas. In the end after dying in the battle, they followed wicked path. Out of the five Pandavas, after adopting devotion and facing a lot of trouble, Yudisthar, Bhim and Arjun obtained salvation and Nakul and Sahdev attained 'Saravarth Sidhi'.

In the same order, numberless great man have taken birth on this earth, renounced this world and also purified this earth.

Present Hastinapur

Here on the high top of the mountain there is a Digamber Jain big temple, where-in the invaluable idol of Lord Shantinath has been placed. The top of this temple is very high and wide. Behind this temple, is another temple which was built after the building of the big temple. In that temple there are three idols.

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In the central Vedi, there is the invaluable idol of Pasharvnath On one side there is idol of Tirthankar Shantinath, fixed on a throne. This idol of Tirthankar Shantinath was found while digging that hill-top fifty years ago whereupon 'Shavetambras' have built the Nishi. Around this backside temple there are also Shri Kunthaunath and Arannath Jain Temples.

On the occasion of Two thousand five hundredth Vir Nirvan's festival, there has been built Lord Bahubali's temple and just behind the great temple's compound, at a little distance a water temple has been built. Just near that temple there is a Panduk rock and close to that a 'Kirti' pillar hass been built. At the same place from three directions, in a round about manner, there have been built 'Taonkas' of twenty Tirthankars including that of 'Rishab'. In all of them, the foot-prints of these Tirthankaras are inscribed. All this construction has been done in honour of 'Nirwan' festival. Before that, here in the north direction at the distance of about a mile, deity Santinath's 'Nishia' has been built which tell us about Lords birth. Going little away

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there is another Nishi wherein there are two 'Tonkas' i.e. on one side there is Shri Kunthunath's 'Tonka' and on the other side that of Shri Arahnath.

Going further about a mile away, there are 'Nishi' of Lord Mallinath. In all these fore places instead of 'Charnas' there are only 'Swastikas', 'Tonkas' of the remaining twenty Tirthankaras have been recently built.

On the way to 'Nishi' at a distance of about one furlong there is Jambu Dvip. Herein one temple, there is a 9-1/4 feet high idol of Bhagwan Mahavir Swami.

This temple is yet incomplete. Its conopy is still under construction.

On the left side of the big temple there is a 'Mumukesh Ashram' wherein some saints live and study religion. Just behind that there is 'Gurukul' wherein students are taught. Besides that there are two 'Shvetambar' temples and a Bal Ashram attached thereto.

At this very place a beautiful model of Jambu Dvip has been built. In the process of

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building this structure, in the centre, there is the great mountain named Sudarshan Meru, which has since been completed. This Meru is 81 feet high and sixteen temples have been built therein. Over Sudarshan Meru, in the direction of Panduk forest, four rocks including Panduk rock have been erected half moon like in shape. Six mountains named, 'Himvan', 'Mahahimvan', 'Nishad', 'Neel' and 'Rukmi' northern and southern 'Vijayardh' and four 'Gajdant' mountains have also been built. Three Dharamshalas, where pilgrims can stay have also been built. Shri Bahubali temple, Vidyapeeth Research Hall and more Dharamshalas buildings are under construction.

About one kilometer away from this Hastinapur sector, there is central town here, there are few houses belonging to Jains. The town is on the way to Mawana and here there is a School, college and Hospital.

In this manner, Hastinapur is a beautiful place in all respects. It is spreading its natural beauty, with gardens, parks and green sugar cane fields. Here there are mostly Nilgiri trees,

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which seem to be touching Sumeru mountain by their height. On account of these trees the climate of this place is very congenial to health. It is an ideal pilgrimate cum pleasure resort.

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PREFACE OF ENGLISH TRANSLATION

The present booklet is the English translation of a small booklet 'Jambu dvipa Guide (जम्बूद्वीप गाइड)' written by Pujya Aryikaratna Sri Gyanmati mata ji (ज्ञानमती माताजी) originally in Hindi. All the Cosmographical literature written by mata ji are in Hindi. There fore from a longtime we feel a strong need of such books which can give some informations about Jambudvipa to the persons who do not know Hindi. I hope that present booklet will be useful for English knowing people, who want to know something about Jambudvipa.

Inspite of being small in size, the original booklet is full of many technical terms which occurs frequently in any Jain cosmographical text. The translater, Mrs. Raj Rani Jain, whose it is first attempt want to present the whole matter in so simple language which can be easily understood by a lay man. In this process, she used some new words

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in place of traditional words. Some of them may create confusion therefore. I am giving here the explanation of few words—

Page No.	word usedin Translation	original words Explanation
8	Goddessess	देवियाँ, Lady Deitys
10	Universal king	चक्रवर्ती, Person who over whole Bharat khetra
10	Chaityalaya	चैत्यालय, Jain Tempal without dome
13	Mainsion for God	देव भवन, House of Deity.
13	Natural	अकृत्रिम, Not creaded by human Dieties
16	Sixteen Sentiments	सोलह कारण भावना
15	Charan Riddhi dhari Muni,	चारण रिद्धि धारी मुनि Jaina asetic having special Metuphysical power moving in space or in videh khetra

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15	Holi bath	जन्माभिषेक, A special ceremony performed by Indra (king of Dieties) after the birth of Tirthankar.
16	Low caste persons	क्षुद्रप्राणी, Persons whose spritual development is less
25	Attack	उपसर्ग

There are some printing mistakes too for example.

Page No.	Printed	Correct
9	Sindhi	Sindhu
12	Jinendar	Jinendra
15	Agar	Amra
15	Samnas	Somnas
15	Both	Bath
15	Pandukan	Pandukuan
16	Tirthakar	Tirthankar
17	Vedaka	Vedika
18	Dhatikhand	Dhata kikhond
22	Shream's	Shreans

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In the translation of the book transliteration system has not been adopted so the reader may feel some inconvenience in the pronounciation of the words. I hope that readers after creating their interest through this booklet will go in deep through other books.

During the period of translation & printing of the booklet. I was much busy in the organising & movment of 'Jambudvipa Gyan Jyoti' therefere. I fail to see the monuscript or proof. I am writing these words from the printed pages so, I hope that the reader will wait for the improvments upto the 2nd edition of the booklet with good wishes to readers.

R. K. JAIN
Editor

Veer Gyanodaya Granthamala

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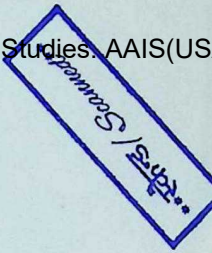

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